

M1587
Thursday, May 15, 1969
San Francisco
Group I

Mr. Nyland: For those who don't know but who live in Berkeley or are temporarily there, there is a curfew at the present time. So it's just a matter that if your car is stopped, you'll know why. There were difficulties today at the University. It's a little bit in line with what we talked about last night: Disturbances at a variety of different points, and almost without reason.

Can someone close the door in the back?

So, Group I, augmented by different people from New York. What kind of meeting do you expect. I didn't want to say last night what I will say now, because last night there were quite a number of people who were new and came for the first time. This is our more-or-less intimate Group. I want to tell you how happy I was yesterday in arriving and finding different things up in the little office, arranged as if there had been really thought and consideration of what could I wish for; and it was there—material to work with, and flowers—it was really very lovely and it was a good welcome. With that, of course in that kind of an attitude you put me under an obligation. I ended last night with that kind of a statement more or less: That of course I'm here now for you all, and whatever it is that you want to talk, I'm here to listen to it.

The questions, they have to come from a certain place in you. When everything is said and done between people in ordinary life, when you have reduced the level of your Being to a certain extent to more sincerity, when you have left the outside surface a little, when as Gurdjieff would call it, the 'manipulation' of shaking hands has taken place and all the different politenesses have been uttered and that the frou-frou has been taken away—then we can talk about Work.

It should not be easy to realize that—that is, when you go into a Group that something is required of you. I say it should not be easy ... because most of your time you will have to devote your life to ordinary life anyhow. When I say that you have to make an attempt, it is not that I

would like you to take away all the different things from ordinary life and that you have to put on a very strict kind of a face. It ought to be possible to have two lives going on at the same time, and that one can feed the other or the other can feed the one; or that that what you are that is really the beginning of your 'I', is inbetween the two possibilities. That 'I' will not really live unless there is a combination between the two sides—inner and outer life—and that it is necessary for 'I' to have food from both sides.

Because that what I start to function as, is simply that it becomes a conversion machine. This is the beginning as one wants to explain it in an intellectual sense—of something that starts as if it were then the third body—but that what really takes place for one is that one considers the possibilities as potentialities now, and that what is the actuality on which one rests; and this is, if you are looking for the future and realizing what has gone on in the past and that you try to live constantly in the present time ... and when you try to live in the present time, you take time from the future and time that has gone through into the past, you convert it into moments. That is what seconds really mean. They are the reduction of time to its minimum in an unconscious sense, and the conversion process is to change a second into a moment, into a moment of existence.

The difficulty is always that when you want to change something into something else, that you have to have an idea of what you want to make; and in this particular case—and it applies to all forms of esoteric knowledge—is that you want to have something that is created for you, and you attribute to that what is new all the old things that you are familiar with. When you want to change finiteness into Infinity, you have to lose all finiteness; and you have to look for nothing, and then when you have nothing you have everything. And it's a very interesting concept: that you have to lose your life in order to find it.

What kind of questions are there that you would like to talk about.

Doug Holmes: During the trip I had one time an experience of being Awake, um, when we were driving late at night. It was at the end of the day, and it was a very tranquil period. People in the car stopped ... we all stopped talking, and with the sunset it became dark and I became very calm and relaxed and began to make efforts as I had during the day, but it began to happen that something really separated from me, and I ... I feel that I Woke Up, that something was seeing me sitting there.

Mr. Nyland: How long did it last, Doug.

Doug: Well, it lasted longer than ever before, because before I had ... I feel I had a moment. It's just happened a couple of times in my life—twice—but this happened and happened. I don't know in time, but I was, uh...

Mr. Nyland: It's right that you don't know the time, because it should be timeless. If it actually is that kind of an experience, you really lose all sense of time. You don't know how long it lasts. You can say you went into it and then when you came out of it it was later, but that is about all you can say. If the experience is real, then you have lost all connections with the unreality of the rest of the world.

It's good experience. It's probably due to a variety of different kinds of conditions, and because of that kind of configuration which was then made, you responded to it.

Doug: The effort seemed to be a different kind of thing than I have been doing before.

Mr. Nyland: The question of the effort is that very often it's not linked up immediately with that kind of a state of being Awake. Usually when it is an effort I have to make it, there is very often the color of unconsciousness mixed with it. When it is a condition that it is not necessarily made by me but that is a result of the attitude I have in Work, sometimes the conditions are then formed in such a way that they give me something without having any immediate cause, then something takes place. And of course it's all related to Work—that is, I see it or experience it because I have made attempts before—but at such a time when I have really, you might say, 'nothing' to do with it direct, indirectly there is much more of an intensity of the experience as an Objectivity. And that is why it is so clear.

Doug: So it's all right.

Mr. Nyland: That's right, and it's very good. It is very fortunate because such moments when you then remember them afterwards—when you say *that* was a real moment—then you will constantly try to look for that kind of reality; and the difficulty is that you must not describe any kind of a condition in which it happened, and only look at it as an experience per se, no more description than only a state of being Awake. Then when one wishes for that, the memory is right. When you try to describe it, it will spoil your ... your effort.

Doug: That's what happens. I ... I have, it was unlike what I think always it could be, so I try then...

Mr. Nyland: You cannot. Don't try to reconstruct it. Don't try even to define it, not even in your memory. Don't try to describe it. Just leave it alone as something that happened to you or—at

least, that you experienced—and it is sufficient for that. Much, much later, when one gets used to moments of really being Awake, will it be possible to describe certain conditions which you then find in a state of Awakening which then one could recognize, and then it becomes possible to wish for that. But for a long time we don't know enough about what it is to be Awake, and surely it is not continuous enough. Take it for whatever it is and be grateful.

Yes.

Judy Jacobs: While I was listening ... I'm not sure how to formulate this into a question. I've found, um, a lot of times lately that there's something present to me—there's something there—and it seems like it's a form of energy, and sometimes there's no registration of *my* existence. It's just ... I know that that thing is there and it just ... it doesn't seem like it's a real effort that I made. I wonder if there's more...

Mr. Nyland: No, I'm afraid it's an ordinary form of life that you recognize as energy; and it may not have any particular form or attach to anything, but it is not under control either. It happens to be, and it is not that energy as representing 'I'. Because when 'I' is there and it has been created, there is a relationship between 'I' and 'It'. Even if one says that 'I' Observes 'It' and then should be Impartial, there is a relationship that is established. Because 'I' was created by something from 'It'—from the unconscious state—and 'I' has an obligation to return that particular attempt in the form of giving 'It' data about its existence. So there is a very definite something between the two, and although one says they are 'not related' to each other or are 'not connected,' they are connected by a certain form of Conscience.

I hope you know what I mean by that. 'I' feels responsible for being created and tries to return that what was the reason in a form of giving data about myself, and in doing this 'I' develops its own Conscience. So it's quite a different thing. 'I' has of course in the beginning very little energy, and the energy has to come from my constant wish to create it. It's only when 'I' starts to grow that then it can take in certain forms of energy from the outside, not from me. It is that time that it is, you might say, being 'fed' by God; and then the energy is received by 'I', and afterwards 'I', when it returns to 'It', 'It' can profit by it.

All right?

Judy: It does not seem like there's any profit from it.

Mr. Nyland: No, no.

Judy: It just happens, like at the times when there is a registration, uh, it seems like the same kind

of energy's there at those times...

Mr. Nyland: No, it's not the same energy. As I say, it is an energy that has a ... is a result of a certain state of health in which one knows that one is so-called 'alive,' and there is definitely something one could do with it. It can be formed as a state of health physically, and it can also become apparent as a wish to do something. When this energy is there it can be used for Work, but it has to be converted in order to bring it up to the level of Objectivity.

Judy: Uh-huh.

Mr. Nyland: The energy has to be changed.

Judy: Yeah, that's what I usually do when it happens, when I make an attempt.

Mr. Nyland: Yeah, that's right.

Yeah?

Barry Jacobs: I have a question to ask. It's not very directed to me alone, but I feel that it's important so I'll ask it. Is it right, if there is someone close to you who is possibly on his deathbed, to try and send energy to keep him alive, or is one simply to acknowledge that that person is near his death and let him die without trying to send him energy or life, prolong with prayer or whatever.

Mr. Nyland: It poses many questions, Barry...

Barry: I know.

Mr. Nyland: ...because it's not that simple. If I wish to keep a person alive and I assume that it is possible for me to send energy, or if I cannot send it that I pray to a higher form of Being to send energy to that person, I have to have a purpose why I want that person alive.

Barry: Well, I've done that and my consideration is that, possibly because that person has come so close this time—closer than he's come before—that he might, if he does live, have the possibility to realize, at least in some small measure, why he existed.

Mr. Nyland: If he can, one may take over the responsibility, partly, from such a person in order to give him more of an opportunity if ... to live and to work out certain things for himself if he himself is unable to do it, but that's why I say that it is a very complicated problem: Even under the assumption that I can do it, I do not know if I am entitled to give it.

I do believe it's quite impossible, Barry. I don't think that ... even if I wished, I could not do it. If one is Awake I become much more a dispenser of energies, and then I also ... knowing when I'm Awake I will know what is needed for someone else who is unconscious. But it may

be quite possible that such a man, whoever he is and even if he is close to you, may already have followed his own Karma in this life, and he may be very happy to be delivered from the bondage of his physical body; and you really don't know enough about that, that even when you say 'with the best of intentions for him,' it may be that you wish him to continue his life for *you*.

How can one take that kind of a responsibility. It's the prolongation of life which is not your own, and in exactly the same way as you have no right to take the life of someone else, you really have no right to prolong it either. I don't think even that God prolongs it. I think that there is a certain law which belongs to Earth, to an unconscious person, to a person who has to fulfill and has to live in accordance with all the laws of Earth when he was born here and certain things have been given to him; and I think that law is originally expressed by his horoscope, and I think that in that is already written what will be the future of such a Man in this life.

I don't think we know it, but the unconscious part of a Man is already a finished story. It does not mean that each person has to remain even on Earth unconscious; and that therefore it does not mean that each person has to outlive or follow the rules of his horoscope. But as long as he is bound and he remains bound in his unconsciousness to the laws of Earth and as long as his horoscope is geocentric, there is a very definite law; which the Man, sometimes, can know if he studies and sometimes can predict if he has the freedom at certain moments of clairvoyance ... and sometimes it is written in his hand, and if you know numerology it may even be sometimes written in the way his name has been written. So I take on myself a request to God to help such a Man or to use powers that have been entrusted to me and I take the responsibility of giving it to someone else, and I'm afraid that in that way I interfere with certain laws I don't know, and that even God is bound by such a law.

God cannot do everything on this Earth when He has given the responsibility to Mother Nature. If I can understand what takes place in unconsciousness and if it is possible for me to live on a certain level from where I can see it and where I then have different kind of powers because the level of my Being is higher, then seeing what takes place on a level below me I may be able to direct certain things in accordance with my increased understanding. But for a Man on ordinary ... in ordinary life living his ordinary life on Earth, I don't think he is even entitled to consider the possibility.

What a Man has to do on Earth is to learn to consider that everything that exists exists according to law, that he has to accept himself and afterwards he will have to include to accept

everybody for whatever they are. I think in that kind of acceptance a Man will learn more about the possibility for his own freedom than in any other way by which he hopes that something of that kind of a law can be set aside because he asks for it.

You see what I mean. It is not up to us. If one is Conscious it might, and even *that* it is still doubtful; because the Consciousness for a Man extends, when he gets away from Earth, perhaps to his Kesdjanian level, perhaps Soul. If it is Soul there may not be any reason for him to bother about anyone on Earth, if it is Kesdjan he doesn't have enough understanding.

Jim Meriwether: When we were in Santa Fe, uh, two people gave descriptions of Work efforts, and for the two of them you answered them in different ways. One of them you encouraged, and the other you told him that he was on the wrong track. And I would like to describe how I make an effort, and wanted to know if I'm on the right road.

Mr. Nyland: And how do you know that I will tell you.

Jim: I don't know. I mean that ... I was going to ask that first, but I figured that you would.

Mr. Nyland: Well, you run a risk, don't you. Well it's all right, you say what you wish to say.

Jim: Well, when I make an effort I try to Observe my body physically, um, I try to make something separate from me, that it would be independent in the sense that I can observe the body Objectively. And as far as Simultaneity I ... I can't conceive of that in any way that I can try to bring it into being. I feel that, honestly, it will come if I try to observe myself Objectively.

Mr. Nyland: You tell me when I can start. It's not entirely clear, although you use a few words and I think that part is all right. First, creation of 'I': There are two parts and it could be ... and it should be in existence when one is related to the other, when one—the 'I'—has to Observe. But, you forget the most important part: The Observation has to be Impartial. I think in Work that's the crux of the matter. Impartiality is something we are not and we don't do ... we don't do anything about. Impartiality is synonym to Objectivity.

Jim: Well, that ... that's why I said 'Objective' there. I meant Impartial.

Mr. Nyland: You didn't use 'Objective.' You said 'Observing.' But it's all right—if you meant Observing Objectively, it's correct, that means Impartiality—but it's better to spell it out as Impartiality. And also the question of Simultaneity; as you say, it will come—you're quite right—but only based on hundred percent Impartiality that has to be, of course, Simultaneous.

Jim: Is there any way that one can try to bring Simultaneity into one's Work efforts?

Mr. Nyland: I don't think you need it. I think the emphasis is first in trying to find something

that becomes Observant of you, and that I must not make the mistake that I use the word Awareness; that it only relates to 'I' or to that what is present to me, and that I as personality—and I call it now 'It'—remains unconscious, and that the unconscious state becomes acceptable to that what 'I' wishes to receive as pure recording.

But we've talked so often about Work, haven't we. The main thing is of course when you now start to expound on it a little further, that that what 'I' wants to do is to become Observant of you physically manifesting yourself, and the acceptance of that what you are as it is without criticism or like or dislike and all the rest. We've gone through that so often.

So, with a few corrections I hope you are encouraged.

Jim: I am. In a sense I hesitate to ask a question; because I've asked it before in small Groups when you weren't present, and I've been told that as long as I feel that something is growing that ... and that something positive is happening, that is in the right direction. But because I haven't had the experience of Awakeness or even Awareness, I sometimes question if I'm going in the right direction.

Mr. Nyland: Of course I wouldn't say that whenever something happens that is a little unusual that you're going in the right direction. I think it is very necessary to know that the direction is marked by three little mileposts. One is an Observation process, and the other is Impartiality, and the third is the moment, and that all three really have to be fulfilled in order to make an effort pure. But that I can very often have a certain look at myself and consider ... and in all kind of meditation forms that I come to conclusion that I ought to change something and I change it a little bit and that then I have a new kind of experience—that does not guarantee that it has anything to do with Work. So we're not looking for that kind of a change. We're looking for a state in which something is Awake and if possible remains Awake, and then we will see—in that state of Awakening—if that what is 'I' can tell me what this body has to do.

But there is much more, of course, connected with it, and Consciousness and Conscience and the concept of Will and all these different things—we don't have to go into that now, do we? No.

Yea, Ed.

Ed Wax: During the trip I had an experience while driving the car. I hesitated to mention it until now because I've been trying to formulate it. I'd go over it and put it into words, and it's been extremely difficult. And the reason I can relate to it as an experience: Because it's similar to

another experience I had almost a year ago that stands out as very important for me. When I try to think about what Work is for me, each kind of experience has come from my heart.

It took place while I was driving. I was in ... I had a certain sense of well-being, and I was watching the road before me—coming at me, as I recall—and I remember why I was on the trip—for Work. And at that point, if ... if I made an effort, it seems as though that what was energy in my feelings was channeled to my existence in a moment. For a moment I thought as though ... now that I look back, it was as though I was Awake. Immediately after that my mind started watching the road come at me, and I tried to quiet and to bring back ... I tried to quiet my mind so as to have the experience again, and I was unable to. But even after the original experience my mind continued to observe, but it never had the depth after that—what started the whole process.

Mr. Nyland: You realize that the first experience that you had was not your ordinary mind, so when you now use the word that your mind continued to ‘observe,’ you should not use the word Observation—that we reserve for a certain special kind of a process. But I think you’re quite right; it can happen and sometimes ... you remember when I say staring at a certain object, that is as if that what is the road you don’t take in anymore because everything becomes automatic and dynamic; and it is then as if you become automatic regarding taking in certain impressions, and because of that a certain level of unconsciousness is reached which requires a certain quantity of energy only for the maintenance, and it is then as if some other form of energy seems to be released, and it is with that that sometimes I have an experience of being Awake. Then of course as soon as that Awareness is over or as soon as that energy has been used up, my ordinary mind comes back again and I’m in an unconscious state.

I think it’s a very good thing to realize it, but you must make sure that you understand that something else is taking place in your mind and in you, and that the condition of Awareness produces in you a different kind of a state. That is, the effect of ‘I’ when it exists, even if it is as a result of a wish on your part, immediately will cause, in one moment of that kind of an Awareness, a state in yourself physiologically which affects you. It will not last, but it will have a very definite effect on the state—sometimes of your blood, and sometimes of certain excretion of a gland within you—and it might produce a state of more well-being or health or even strength. With that you will know if it actually was a result of an Awareness or if it was something that became a little ... a little bit hallucinatory.

I think in your case it was right, but when you try to bring it back it won't work. You know that. If you want to continue in such a way that if it happens again and you happen to think about if you have the chance even that it is a desirable moment of experience, you must not continue having your eyes look at the same thing. You must not expect that the road, in driving over it, will help you. You must immediately switch over and give your eyes something else to do. If you at that moment could turn your eyes and look down, there might be a possibility of prolonging it. You can try that sometime.

Yea.

Keith Andrews: Is there nothing you can do, Mr. Nyland, in a new environment—in changing jobs or something—to maintain Work.

Mr. Nyland: I think in the last instance the question of Work and the wish that one has, depends on the state in which one is and the level of Being that one has reached. I think sometimes the change of conditions in different ... living in different conditions, or to change the job and have different relations with different people, or the character of the job that requires more or less attention—all of that of course has a certain effect on the state where I am with the available energy that is there, or really with my desire for remaining alive. And I can assume that the more I have a desire for living the more there is a possibility for me to have, besides that, a wish for Work. But there's a great danger also involved in it; that is, if I change the conditions in such a way that less is required on the part of myself to maintain it and that there is a certain joy which may not have been in the previous relationship, I run the risk of falling much more asleep.

It's interesting to find really the proper condition which rub ... rubs me just the right way, and just enough to keep me alert with a wish to Wake Up. When one talks about a hairy shirt, it is just exactly that little irritation that will do it, but if I have sores all over my skin or I have burned my flesh, I'm not in a condition to work. If on the other hand everything is smooth and runs like a pianola, I won't Work either. So one cannot say in advance what conditions are right, because even if I find certain conditions which are right at the present time, after some time such conditions also become monotonous and they wear off, the same way as a hairy shirt will wear off or the irritation on my skin—I will become impervious to it.

So, I cannot say it. I cannot say "Now I change, therefore I will Work more." I doubt it very much; because if I say I will change the conditions and I wish for that ... I should use that wish for Work under the present conditions, I'm so afraid that if I wait for different conditions

that I simply postpone ... and I substitute something thinking it's in the condition instead of looking at myself—what I am—and what I need.

I don't change my level of Being so easily, and if the level of Being... Whatever I now receive as impressions from the outside or the particular state that I am in, or how I think or how I feel, will produce in me a very definite something that I know about myself; and to the extent that I know that in my life as it is now I need something and I'm convinced that that becomes the motivation for myself, of course I will Work but I will *not* change my condition of myself by changing the conditions outside than only quite superficially, and the desire for Work has to come from a much deeper, essential region.

You see what I mean. I am so afraid of always looking for something else, and it has to be solved within oneself. I can continue to blame every person and every condition under which I have lived and then tell them that they were at fault or they caused me to be the way I am. They may have instigated it and maybe at times there is a certain rightness and justification because I know that I burn my hands when I put it in hot water—I cannot deny that—but it is my tendency not to blame myself until everything else has been blamed. And then when I find out that perhaps that isn't so, I will start to look at something that is in my own state.

Are you planning to change jobs?

Keith: No. It has happened. Three months ago I went back to school.

Mr. Nyland: Are you Working better?

Keith: I'm starting to ... to start Working again, a fairly concentrated period.

Mr. Nyland: It may be that and it may be some other reason. I don't think it's linked up with that. I think that it is more linked up with a realization which probably reached you through different ways of thinking; the fact that you go to school, that is a change you did for a certain purpose, and it would be in line with a possible development of yourself that you have to think about Work. You can find out easy enough. You will see after some time if it still is there or not. If it wears off, the conditions have not the value of a continued hairy shirt. We'll see, but in the meantime keep on Working.

Yeah.

Susan Wilmarth: Once ... once, um, the last time you were here you told me not to be afraid of suffering, and sometimes at the end of a day I see how I've been during the day and, um, and I feel trapped in my ordinary life. I just feel trapped by the way I am and have been for a long

time; and it seems like it's not really suffering, because if I have a feeling that I was really suffering, then the next day it would ... it would be really different for me. There is some kind of a depth that's missing for me, but I ... but I deal with it a certain way, now, and I don't think it's wrong; it's really extremely simple, and what I have to do in my ordinary life is simple too, and I don't react against it much and I want to do it better. But it seems only that that thing ... and Work seems not ... well, I make an effort and I don't want to go through all kind of things about it, I just want to Work on myself. But it doesn't seem deep enough and I ... it's been ... these kind of feelings have been with me for a long time, and when I sit ... and I sit on purpose to come to something else—like, let's say last night when we tried to come to something that's there—there's very little there. And I feel like I don't want to just sit because I'll daydream, and if I try to Drain maybe I'll fall asleep physically and so that's no good, it's better to get up and to do something. But it's still ... it's shallow.

Mr. Nyland: I would say you are between several devils and the blue sea. I would simply take one after the other. If I discover that certain things are happening to me which, when I think about it, are not quite right, I would ... I want to change them. If I discover that this is a little shallow and there is something in me that says you should not be shallow, I would change it. Can it go deeper than your ordinary mind allows; if you can feel it it's a different matter, because then you will do something about it.

When I said "Don't be afraid of suffering," it simply means that suffering can enable one to get energy for a definite purpose, and when you're afraid you simply avoid it. If you go through it and there is friction, that friction is of course caused for a certain reason, and if I allow myself to have that kind of a friction I also have a wish to use it. I think when one finds that one's life is a little bit easy ... too easy or little bit too shallow—not deep enough, anyhow—and that when after some time it becomes ... after some time one becomes a little bit afraid of that kind of a life is not very good, then I think one has to have enough strength to change it.

Why not become interested in certain things that make life a little bit less easy. Why not create a little suffering for yourself, if it can give you energy. Can you? If there is a state I'm in I don't like it or I think it is not becoming to me, as long as I remain alive for myself I will constantly have a wish to change it into something that I can live with. If I allow myself to live with conditions which at first may be a little bit obnoxious or deleterious but that if after sometime I would continue simply to make an adjustment, I fall more asleep.

Susan: You mean if I continue in the same way—things the way ... not the way I want them to be to go I feel like—they don't help me grow, but I just continue because I feel that they are kind of...

Mr. Nyland: There is nothing that will stand still. It will either go up or down. So even if you are in adjustment with it, it still goes down.

Susan: I don't want to adjust to this. You know, I...

Mr. Nyland: Well, the question you have to ask: What you really want. Because that is not clear. Do you disapprove of shallowness, of that kind that you mentioned?

Susan: Well, I can't grow!

Mr. Nyland: Well, do you disapprove?

Susan: Yes.

Mr. Nyland: Then deepen it. If I dig a ditch and I say it has to be three feet deep and it's only two and a half and I've made up my mind that I want a ditch of three feet, I have to dig more out. There's no other solution, and if I don't do anything about it and after a little while accept that two and a half is just as good, I am asleep in the ditch. It doesn't make it easy because sometimes I don't know what to do; but I can still disapprove of what I am, and if I keep on disapproving I will after some time find the way out. It depends on how much alive I am and how much of that aliveness I want to express.

Yeah? All right.

Someone: Changing the tape.

Mr. Nyland: Oh, Yeah.

side 2 What other questions. Yeah?

Vida: Mr. Nyland, is it possible to Observe thoughts...

Mr. Nyland: To do what?

Vida: ...to Observe thoughts, to have the little 'I' Observe...

Mr. Nyland: Some time ago I talked about that. Of course it is possible, and it is the aim of Man when he starts to Observe that he wants to become Aware, that something is Aware of the totality of himself. Because only when the totality which is represented by his personality is under this scrutiny of Observation, under the management of the Participating process of 'I' and 'It' and when he gradually in that attempt tries to become free from his time, that a Man will change a personality into an Individuality. Only that way. So, for that he has to be Observant of

the totality of himself, and the sole reason why we start with physical movements, etc.—regular manifestations—is because ‘I’, being small, cannot really Observe intelligently enough something that is partial and something that is associative. For that reason I take my physical body.

But I said the other day that if ‘I’ actually become Aware ... if this ‘I’ is Aware of the physical body and all its functions, that what the physical body is doing as the activity is very often a result of a feeling or a thought, and that it is possible for a Man actually to direct his attention as an Observation process from the physical body, you might say ‘up’ to the source where it came from, and it may be either an intellectual source or it may be a feeling or an emotional source. In that way that what is ‘I’ can become used to that what caused the particular manifestation of a Man, and he then will be able to retain his Impartiality or retain his experience of the moment even when he is Observing something that is hundred percent partial or that what is hundred percent, let’s say, associative. If an observer is sufficiently grown up and he looks in a telescope, he keeps on observing even if the object at the other end of the telescope is changed; and when there is an ‘I’ Observing me or being present to me, that that what is me can be Observed in all it’s different facets of the personality as a whole. It is not necessary to stick only—than only to learn how to Observe—to the manifestations which are only physical.

But you see the difficulty that is involved.

Vida: Yes.

Mr. Nyland: I want to be Impartial to something that is completely partial, I want to be Objective to something that is completely associative, and it makes it very difficult. When ‘I’ is small it has not much power and I have to create such conditions which are most conducive for the growth of ‘I’. But when ‘I’ is full grown, when it is really mature, when it is so grown up that it can stand on its own feet and will start to function by itself as an entity, then I can allow it to enter into the total atmosphere of unconsciousness without risking the chance that the ‘I’ will lose its own Consciousness.

Vida: The thing that’s really behind my question was that I noticed several times during the trip, um, I’d have certain recurrent reactions to people and scenes—places, the car—and I used to think that these are ideas that were expressed in words and ... that they would go through my mind in words, but they don’t ... it feels like it’s there translated into words, but it doesn’t begin as a verbalization in the mind. You know what I mean?

Mr. Nyland: Yeah, I know what you mean, but I think it's an unconscious state. I don't think it has anything to do with an Observation process, than only that what you have noticed and it has become memory, and with that you start to explain whatever the functions of the brain or the feeling may have been. I think that it's a description of ordinary facts, which facts are specialized but nevertheless are quite unconscious. I don't think, you see, that this kind of a thing ... that when one is affected in one's mind by certain processes that take place in someone else, it can of course be communicated in a little different way than just by noticing it; it can be felt in the first place and it can also be communicated in a different sense—by means of mental processes in which extra-sensory perception has some part to play—but, you see, that is not really something we want ... one can trace, not even in an unconscious state, and in a Conscious state *that* does not exist because it is not necessary to exist—the communication is different. Extra-sensory perception still belongs to Earth.

Vida: Oh, I'm not talking about that.

Mr. Nyland: [chuckle] No, it's a question of an ordinary mind having to think about something that takes place in someone else, and that what the other person is doing you trace back to the motivation that you have uncovered, or that you think are there.

All right?

Yah.

Richard Lindnau: On this trip I've experienced emotional energy that, uh, I never had previous to the trip. And what usually happens is that it deteriorates into manifestations or a [--inaudible--], and I wonder what I could do to keep it pure.

Mr. Nyland: Why would you want to keep it pure.

Richard: Well, I associate it with the wish.

Mr. Nyland: Yes, but it is not Work. It has nothing to do with Work. At most it's a heightened state of your emotions, but they are unconscious. There's no answer to it. It's only to see how I can spend my energy in the best way, and of course that's the problem that I have when I'm unconscious or Conscious. In this particular case when there's an increased emotional state because of certain new experiences, there's no Work connected with it.

Richard: Well, I was under the impression that the wish was the drive.

Mr. Nyland: Sure—a wish for Work. The wish is not Work. It's a wish *for* Work. Awareness is Work. That's a resultant of a very definite state in which I am in which something has to be

created to become Aware of me, and then the state of Awareness—and if continued, the state of Awake—is an ‘I’ existing together with whatever I am. And maybe I am in a very heightened emotional state, but it has nothing to do with the ‘I’.

Richard: Am I wrong to try and ... try and make a work attempt from that state?

Mr. Nyland: Yeah, sure—quite wrong. You’ll never make a Work attempt. You will be much too much identified with it. It’s quite useless. You have to come back ‘to scratch,’ as it were, and if then you still have a wish, represented by the energy perhaps which might have come from that source, you still have to convert it in the actuality of an Awareness, which simply means I still have to create something, and it is the act of creation that does ... or that makes the difference between Work in the direction of Consciousness or a continuation of unconsciousness. It is an act. It is a desire which takes shape. It’s the creation of something that did not exist before. There is, at the present time, no Objective faculty in your mind. There is a place for it—that’s all—but there is no machinery in operation.

You understand Work? I hope you do. I doubt it. Objectivity compared to subjectivity is the difference between one step and another. The plateau of unconsciousness is a different plateau from Consciousness, and it means a step up. Not a continuation of something that gradually leads to a new level. That’s not evolution. Evolution is a separation of different levels and a stepping up from one level to the other and by means of the introduction of an Objective something that will be the characteristic of the new level and undo the characteristic of subjectivity on the lower level.

Try to find out a little bit more about Work, because you’re not clear.

Will you?

Richard: Yes.

Mr. Nyland: Okay.

Russell Schreiber: I was wondering, Mr. Nyland, in relation to what the young lady mentioned before, I’ve been thinking about it too, uh, when she asked about Observing one’s thoughts. Well, not that specifically. I was wondering, uh, if one does so to say ‘notice’ something about himself subjectively over periods of time in which he feels, uh, just sort of self-conscious about himself—he may react in certain ways—is it something to be sort of like going away from in anal... in other words, to try to analyze it or to look into it or give any meaning to it, is that something to be left aside. In other words, should one not do that? Rather than...

Mr. Nyland: There's no objection to do it as long as you don't call it Work.

Russel: Oh. Yes, I'm not talking about it as calling it Work

Mr. Nyland: Oh. Well, then it doesn't make any difference. It's a very nice way of spending one's energy and maybe enjoying it. But you know we talk about Work only. Conditions of life whatever they may be, some may require more Work or I may feel more the need of Work, but of course the description of what happens and so forth, as far as I am concerned it's quite unconscious.

Russell: I was sort of thinking about it in terms of knowing oneself or learning about oneself...

Mr. Nyland: You could know yourself very well on Earth. Sure, you can even say what's your name—you know it, it's a form of self-knowledge. But we wish self-understanding, not knowledge. We want knowledge to put it to the 'grindstone,' as it were, to chew it all up and to come up with something that is a new product called 'Objectivity.'

Who had an arm up. Yeah?

Fred Eng: I found myself using sort of two different methods for Working. One is to go through a process of changing my state into something in which my ordinary personality is more porous and in which there is a possibility for higher emotions and a stronger wish for Work; and the other—and that is usually successful ... not always so strong but successful—and the other is to try in the midst of an activity of any ... almost any sort, to have an 'I' present, um, just without thinking about it, without trying to change my state. And a couple of times I got ... I had the same quality in the second method as I had in the first method, but most of the time I'm afraid it's ... I'm unconscious, or I'm prepared—in other words, I want to say I want to stop myself, but I already know and I do it—and it's too much ... I think most of the time my ordinary mind looking.

Mr. Nyland: I'm afraid, Fred, it is your ordinary mind all the time. I think it is much too difficult. When I say now in the midst this kind of a thing when I'm involved in it I create an 'I', I'm sure you cannot do it. It's much too complicated—both methods you describe. I think they give you a certain sense that something exists, but I don't think it is pure.

Why go through all these complicated affairs. When I want to Work I want to create an 'I', I choose conditions that are so simple, utterly simple, where almost I would say that Mother Nature has done part of the work for me, or that I myself in the unconscious state am far better prepared. Because I don't want to spend too much energy in my ordinary life for ordinary

activities, so that I reduce them as much as I can in order to have energy left over for the wish to create something different. I do it when I sit in front of my bread that I'm going to eat, or butter. I do it when I get up. I do it when I dress. I do it before I get into the car, before I drive. I do it before I light my pipe. I do it when I stand still and I bend over and I become Observant, Aware of my body bending. I do it when I sit. I do it when I cross my hands, when I ... maybe I play a little bit with my fingers on the table, when I get up and bend over and sit down, when I walk a short distance.

I don't wait for difficult conditions. I'm licked before I start.

Fred: Well...

Mr. Nyland: When I just walk aimlessly, *then* Wake Up.

Fred: Yeah. This was ... this was the second method that I was speaking...

Mr. Nyland: It's the only method.

Fred: But...

Mr. Nyland: It's the only method for the time being. The others will be failures.

Fred: Yes. But still, it's too much even then.

Mr. Nyland: Okay. If it is too much already, reduce it. If your body is in a certain state that it is ... requires a great deal of energy, relax it, Drain it. Make it so that it is just a lump of flesh existing, breathing a little bit, and all the different processes of physiology will go on in there but require very little energy.

After all, you're only interested in the fact that it exists, and it still is breathing. Because, what is the aim of Work: It's to find out, through the form, what is life. I want 'I' to be created as a form of life which can recognize life in me, and I don't want this form as manifestation. Or as a form which is a result of a coating process of education and the rest, I don't want it to be there. I want it to be transparent. I want it to be as if not there at all; so that there is a 'straight road,' as it were, between 'I' and Magnetic Center within, and I wish Magnetic Center to come out, and for that I don't want coatings. I want, as I have said many times, 'translucency' in order ... to be able to receive rays from outside sources which will enable my Magnetic Center to *remain* alive when it is once uncovered.

The processes of Work are much simpler, and then of course if I make it as simple as I can, there's much more chance. Don't lose yourself in descriptions of difficult conditions. It is very good, let's say, for 'later,' it's also very good to illustrate that I want to get a way from them so

that they can, as a description, become an impetus for the wish to Work, but I still must wish in such simple conditions, and for a very, very long time—very long time. I have to have ... during the time this ‘I’ has to be there, my ‘It’ almost doesn’t want to have any aim whatsoever. If I can reduce the aim of ‘It’—my body and personality—only to “Please keep alive so that I have an object to Observe,” that’s really the state I wish.

If you want to make ... if you want to make different ways of how results can be dependent on the kind of conditions in which one is, try to Drain for 15 minutes—so completely as if you don’t exist anymore, as if there is nothing else but just that—and *then* Observe, then you will see really a miracle, you won’t believe it. If you can, sit for one hour without even making a particular attempt of being Awake; but of course you can’t, but in order to reduce the thoughts to get them out of your mind, to Drain them during that time, not to allow any new impressions to come in so that after that one hour of absolute quietness—de-tensing muscles, constantly Draining, letting your blood just circulate for the maintenance of the different cells of the skin or whatever function has to be fulfilled—at such a time you will know what you are. That is the reality of that kind of knowledge; and there is no fooling, because then you can be Objective to that what you are in that state.

Try those things, they are worthwhile; and then you really will find out how to change certain conditions so that ... so that you know how to Work; and when once knowing it, you’ll never try it again in any other kind of a condition than that what is perhaps a replica of such simplicity, and you will know once and for all: Leave all the complicated business alone. Don’t even make an attempt. Let it go, because you are utterly incapable to become Aware. There are only just a little flash for a moment, it’s not useful at all. Of course it’s a little experience—I know it’s a moment—but who wants a moment! One wants a continuation of something, even we say permanency in being ‘Awake,’ but start with such ... such tremendously low level of existence and then ‘I’ ... ‘I’ can remain.

All right? Good, Fred.

It’s usually is that case that... What? Yeah? Who is that? In the back? Yeah, go ahead—question. Stand up for a moment. I cannot see you. Yeah, go ahead. What is the question.

Betty Greenwald: I wanted to know sometimes how much to subject myself to feeling unpleasant situations, toward me feeding the idea of what kind of suffering you should give yourself, because I...

Mr. Nyland: Don't! Please don't! I just finished talking about trying to apply the ideas of Work in such simplicity, where there is no suffering, no question even of that kind of friction.

Betty: I am conducting the same.

Mr. Nyland: Oh. What do you say.

Betty: I understand to put yourself in ordinary situations in helping yourself to develop; not to Work necessarily in the situation ... it's like what we've done—buying a house with no plumbing and no heating, and having different things like that where there're no...—whether it can become something that, um, putting yourself in too tough a situation.

Mr. Nyland: If it will be helpful for Work? Is that what you ask?

Betty: Well, there is... I have to formulate it properly. If these situations, if when you put yourself in these situations you will be on what your potential is for coping with them, in other words could it become masochistic—in the balance, sort of.

Mr. Nyland: You're talking now about the relation to Work, or as an adventure, or to acquire certain other kind of characteristics? Is the question: Will that be conducive, helpful for Work attempts?

Betty: What is the proper attitude to take in those situations so that...

Mr. Nyland: It has nothing to do with Work then, has it?

Betty: Well, it does because for myself I put myself in situations so that, you know...

Mr. Nyland: Don't.

Betty: ...I to try to be open...

Mr. Nyland: Don't! Just don't. It won't help you one bit. If you can, it's much better to get the plumbing in the house already, before you start to suffer too much. Work is not there. Work is not putting yourself in all kind of flagellant attitude. Just ordinary life, but simple, and a wish that I want to change *my own* condition—not the house. I am in this life as I am, broken down without plumbing. I've got to fix myself, never mind what is happening in the rest of the world. Even if I'm in touch with it, it won't help me. I'll be so identified with that what I have to suffer through that there is no chance whatsoever to look at myself Objectively.

You ask all the time these kind of things, it's no good. I explained what is Work.

Betty: I understand what to do.

Mr. Nyland: Then let's Work, if you understand it. Okay? It's just understand Work, and let's make attempts early in the morning—you know, when you brush your teeth, when you stand in

front of the mirror and you comb your hair, when you go down and make some coffee and you stand in front of the stove, when you wash your hands, when you dry them ten times more than is necessary until the skin is so dry that you will have to put cream on it; then you have a chance, somehow or other something can be with you, you might say ‘Observe’ you or become ‘Aware’ of you as a body existing.

Betty: [--inaudible--] to me to falling asleep, but from what I am getting from what you just said, in ordinary conditions you live in, then it should make no difference on the ability to Work.

Mr. Nyland: In general, in the very beginning there is no difference whatsoever, because it depends on your wish. If there is a wish, any kind of a condition more or less reasonable is correct for Work. When you run out of a wish and you know something about Work, you may create it with a little bit of friction. That’s all.

All right.

You know, it’s a good thing we have a tape so we know when to stop. I hope you like this kind of a meeting. To be honest, I don’t. Because one goes from one thing to another, and the questions of course represent a certain level and they have to be answered first at that level, and then sometimes it’s quite difficult to bring it back to something with perspective of Work, and usually there is no coherence among the different questions. It is good every once in a while, but as I say, I don’t like it. It is not right; because if there was an aim on the part of all of you—and I’m now talking to San Francisco Group I, of that what you have discussed in your meetings when it had to do with Work and the difficulties and different obstacles, your attitude towards Work, how often you make attempts, what prevents you from working, what conditions you have created for yourself in order to Work better, what ... for instance what you have done today which is quite recent—but, you see, I don’t hear it. And then I say sometimes—and perhaps you hate me for it—I say that you don’t Work.

Because for me it is not the attitude that you should have, of something that is alive in you. I say “Now I want to find out” *without* having to read All and Everything, maybe he can tell me what I can do tonight, tomorrow. What will I do when I’m busy or not busy. When should I Work; what is needed for me; why should I really Work; why bother; what is there that I want to feed; what is there for me that is bound: *Such* questions! Much of what we talked about is quite superficial, and really it is not right. I don’t care if you like me for what I am saying. When I talk about your life, I consider it and I hope that you could consider your life as something that is

important for yourself, and if you belong to a Group I you must know that there is a need for Work in your life. That is a characteristic ... characteristic of people who belong to this kind of a Group, who wish esoteric knowledge: To find out what is there for them and who are in ordinary life unable to solve the problems that are presented to them; that they have to find a way out, and there is something that has to cry in you. Because something that should be born and then cries for a living to remain alive, and that you don't have. Because I don't feel it. I don't care even what you say, I don't feel it. There is not enough alive in you emotionally to produce that kind of an atmosphere. It's not a question of just listening to me and even being attentive. I'm sensitive to certain things that go on in your brain and in your heart, and I don't feel yet that you are alive enough to the possibility "Let's Work, because tomorrow we die."

All right. Tomorrow I'll see you again. Good night.

End of tape